



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

various "Anglo-Hegelian" writers, like Bradley; one chapter is devoted to an attack on the first series of Mr. Bernard Bosanquet's recent Gifford Lectures, and another to Bergson, who is called, curiously enough, "the greatest of all the pragmatists." Professor Caldwell appears to like Bergson better than Bosanquet, but believes, of course, that he can be improved upon. Bergson-improved would give rise to the "great" philosophy of the future, "the constructive philosophy, in which we are interested as the outcome of Pragmatism and Idealism." There are indications that such a philosophy may be looked for at the hands of Professor Caldwell.

HORACE M. KALLEN.

THE UNIVERSITY OF WISCONSIN.

HUMAN MOTIVES. JAMES JACKSON PUTNAM, M.D. Little, Brown, & Co. 1915. Pp. xvii, 175.

Dr. Putnam tells us in his preface that the human race is bound by higher obligations and ideals as well as by passions and longings, and that these two sources of human motives necessitate two different modes of approach, the philosophical and the psycho-analytical. He has been for years interested in the Freudian method of psycho-analysis, so that it is to be expected and desired that the greater part of the book should be based principally upon his experiences with this method. A chapter upon The Rational Basis of Religion, however, precedes a description of the Freudian method, and is not the least interesting part of the book. It is pronouncedly idealistic in its philosophy. Love, justice, honor, and power "are just as real as any fact in nature." Free will is defended as well as the self-activity of all reality, the "*elan vitale*" of Bergson.

The chapter entitled "Educational Bearings" is the most practical part of this little book. According to the Freudian theory, many abnormal manifestations are due to suppressions in childhood. The relation of this fact to education is evident. Emphasis must be laid upon motives rather than acts. Care should be taken to prevent suppressions which may become the source of much that is harmful in adult life. A useful warning is given to the effect that both physicians and teachers place too much weight upon their personal influence with their patients and pupils, thus robbing them of the sense of independence. One of the last chapters is upon instinct and ideals.

HERBERT SIDNEY LANGFELD.

HARVARD UNIVERSITY.